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that makest thy boast of the law through breaking the law, dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." (Romans 2: 21-24.)

It cannot be denied that the greatest obstacle to the more general adoption of the principles of Christ and of the reception of the Gospel exists in the inconsistency between the principles and practice of those who call themselves Christian men. Heathen nations are justified in refusing to listen to nations who invade their shores with missionaries and Maxim guns, and in the same breath demand the surrender of their beliefs and of their lands.

It will doubtless be objected that the teachings of Christ, though very noble and lofty, are impracticable for humanity to adopt; that to do so would require a complete remodeling of society, for which we are not yet ready, and that we cannot see the way clear to put them wholly in practice. But if we cannot accept Christ's teachings ourselves, why, in the name of common sense, should we preach them to others? If we cannot organize our own state upon really Christian lines, why should we devastate China with fire and sword because she cannot do what we find impossible? Has Christendom ever given heathenism any practical evidence of the benefit of accepting Christianity?

In place of universal prayer for the extension of the Gospel, it would be far more to the point that Christendom should confess that it has almost wholly failed to act upon the principles of Christ, and has continued to put in practice the very principles he condemned. Universal confession of this fact and the concentration of the efforts of all thoughtful men upon the discovery of the way in which Christendom can be made Christian is what is needed, and if we open the century with this, it cannot but be that a real stride will be made in its course towards its accomplishment.

There has never before been a time in the life of the world when such a thing was so possible. The failures of the past are so patent, the consciences of so many are aroused, the study of sociology has progressed so far, that if we are only willing to confess that as Christians we have wholly failed to do what we should have done, and sincerely begin to seek to find the way by which Christ's teachings may be genuinely adopted, and then will apply all our energies to the work, no one can doubt that God will guide us ultimately to the full solution of the problem.

I do not wish to seem to ignore the large amount of private work done by devoted men and women for the betterment of society, though it must not be forgotten that many of these workers on the principles of Christ are not professors of Christianity as a religion. My point is that the time has come when the Church of God as a whole should confess that it has forgotten the principles of Christ and fallen back upon primitive and pagan social ideas, and should begin with humiliation for the past and determination for the future to live up to its calling, to seek to Christianize Christendom. When the Church has fairly begun this, there will be no need to pray for the evangelization of the world.

I cannot see any more than others how this is to be done, beyond what I have said. The first step is to

recognize and confess that we have gone wrong, and then, with prayer to God for guidance and the strenuous use of all the helps available, to search out the way to amend. I make the suggestion that, wherever Christianity is professed, the heads of all religious bodies should appoint a week of confession and humiliation for this purpose, with prayer that the Church may be guided by God into conformity with her Master's teachings. The last week of Lent, from March 31 to April 6, would be a natural time for the great majority of the Christian world.

— *New York Times*, January 4.

Myself and You.

BY H. LAVINIA BAILY.

There are only myself and you in the world,

There are only myself and you;

'Tis clear, then, that I unto you should be kind,

And that you unto me should be true.

And if I unto you could be always kind,

And you unto me could be true,

Then the criminal courts might all be adjourned,

And the sword would have nothing to do.

A few fertile acres are all that I need,—

Not more than a hundred or two,—

And the great, wide earth holds enough, I am sure,

Enough for myself and for you.

The sweet air of heaven is free to us all;

Upon all fall the rain and the dew;

And the glorious sun in his cycle of light

Shines alike on myself and on you.

The infinite love is as broad as the sky,

And as deep as the ocean's blue,

We may breathe it, bathe in it, live in it, aye,

It is *life* for myself and for you.

And the Christ who came when the angels sang

Will come, if the song we renew,

And reign in his kingdom,— the Prince of Peace,—

Reigning over myself and you.

O then may I be unto you always kind,

And you unto me always true;

So the land may rest from its turmoil and strife,

And the sword may have nothing to do.

Richmond, Ind.

New Books.

PUT UP THY SWORD. A Study of War. By James H. MacLaren. New York and Chicago: The Fleming H. Revell Company. 12mo, cloth. 191 pages. Price, \$1.

This is a radical piece of work, though somewhat too general and compilatory in style. The author's position is that "war is entirely wrong in its nature, wrong in principle, wrong from every point of view, that no straw of argument in its favor can stand unbroken." He appeals, primarily, to Christ as the supreme authority in the matter, and shows that the spirit and precepts of Jesus are such as to make war entirely incompatible therewith. The argument is conducted in the form of a dialogue between Brain and Brawn. There is not much that is new in the argument on either side. Brawn brings forward the usual stock arguments of the defenders

of war. They are stated strongly and with fairness. Brain replies with considerations which have often been adduced by the friends of peace. Only in the presentation is there anything fresh or original. Brawn appeals to nature, history and the Old Testament. Brain not only argues his case on Christian grounds, but also on the grounds of humanity and common sense. He reviews some of the wars of history, and shows how painfully inadequate and pitiful have been their causes. He claims that, looked at deeply, the law of nature is not strife and discord, but coöperation and unity. The cruelties, destructiveness and demoralization of war are strongly dwelt upon in opposition to Brawn's contention that it has been, constructive, the great civilizer and agent of progress. As to the blame for the continuance of war, dropping Brain and Brawn out of sight, the author says that the chief responsibility rests upon the church, the ministry and the press. He finds a system of arbitration a most useful thing, but believes that the chief factor in redeeming the world from war and its physical and moral horrors will be more of "the Christ-life in the minds of men." "The center and source of all final authority in all human affairs is Christ; where this authority is acknowledged, all is harmony and peace; where it is ignored, all is discord, confusion and despair."

CAN WE DISARM. By Joseph McCabe. New York and Chicago: Herbert S. Stone & Co.

This book of one hundred and fifty duodecimo pages, though published before the Hague Conference in 1899, is not without much permanent value. Its discussion of the political and economic obstacles to disarmament is interesting and in many respects true to the existing conditions of the world. These obstacles existed before the Hague Conference; they are just as strong to-day. The economic obstacles we think Mr. McCabe exaggerates, and we do not believe they play any such part in the difficulty of disarmament as he gives them. He seems to confound the governmental income or revenue of a nation with its aggregate private wealth when he says that "nations squander half their energy and wealth upon a system which brings them nothing but trepidation, suffering and impoverishment." The amount of capital invested in the business of supplying war materials in any country is but a very small fraction of the total capitalistic investments of the people. The obstacles to disarmament from this source are not therefore very great. The political obstacles, on the contrary, he underrates; some of them he does no more than hint at.

Mr. McCabe was right in predicting that nothing in the way of disarmament would come from the Hague Conference; but of what did come from the Conference, the permanent Court of Arbitration, he seems to have had no prevision. His rap at the work of the peace organizations shows that he was ignorant of the movement which lay behind this great accomplishment. His views, therefore, of the way in which disarmament is likely ultimately to come about were very much in the air. The possibility of disarmament through a clerical reaction in France directed from Rome, on which he laid some stress, was shown by the non-admission of the Papacy to the Hague Conference to be mere speculation. His suggestion of the possible overthrow of mili-

tarism through a revolution of the masses was much better taken. That possibility is even stronger to-day than in 1899.

Of the forces which are preparing the way, by education, for disarmament, he gives to religion about as low a place as to the peace organizations. He thinks the press will have a much larger influence. Imagine the press, in its present condition, as the leader of the peace-making forces! He takes great hope, however, from "the advent of woman." And here we are glad to say he is right, however wrong or partially wrong he may be as to the other forces which are to bring about universal peace. "Can We Disarm?" is very suggestive and stimulating, even where one cannot agree with it. The author is not, as might be supposed from the title of his book, an upholder of the present great armaments, though he sees little hope of their disappearance until a time "far remote from the present generation."

THE MANTLE OF ELIJAH. By I. Zangwill. New York: Harper Brothers.

Mr. Zangwill has done no better work in his fiction than in this book. It is not a story of the Ghetto. There is scarcely a trace of anything Jewish about it except the title. Even this does not seem to have much relation to the contents of the work. It is not a "powerful" story, judged by the standard of some of the hot, fierce novels which have in the past three or four years rushed the market and sold by hundreds of thousands. But it is a much better book than any of these, even though it is afflicted in parts with the padding and tediousness so characteristic of English works of fiction. It is a serious study of present political and social conditions in England, of the foibles and conjugal misfortunes in high life, of the ambitions and stupidities of political *parvenus*, of the crazy jingoism and colonial aggression and injustice which are so rapidly debasing political England. This last is the leading strain in the development of the story. The plot centers around the simple incident of the girl Allegra sitting at a table trying to write a competitive school-girl poem, while burnt moths fall from the gas-jets above and crawl miserably across the table. As the story unfolds, these wretched moths transform themselves into mangled soldiers in the country of Novabarba. The author shows a deep disgust at English injustice towards the ill-civilized races, and at the haughtiness and absurd hurrah patriotism of the London parks and public squares. It would be impossible to believe that the book was not written in condemnation of the South African war but for the fact that it was finished before the war broke out. In the characters of Marshmont and Allegra are shown the almost insuperable difficulties in the way of carrying out high political and social ideals under existing conditions, and the sufferings and sacrifices which genuine reformers must undergo in the attempt to abolish war and the selfish spirit and narrow beliefs out of which it springs. In parts of the story there is a quiet, delicate fun which makes one cheek laugh, but on the whole the work is too earnest and serious to admit of much attempt at humor. The book is another evidence of the way in which the growing tide of opposition to war is rapidly making its way into literature.